

# THE BRETHREN'S EVANGELIST.

"Holding these things to be facts, I do now humbly, but conscientiously and firmly declare myself to be in fellowship with the Brethren and in sympathy with the oppressed and persecuted, and I choose to suffer ostracism and affliction with them, rather than to enjoy the approbation and smiles of those who are wanting in charity, common justice, and consistency. To me it is not a pleasant thought to be distellowshipped by those with whom I have enjoyed many refreshing and encouraging seasons of worship, and with whom I have labored for many years in the cause we all profess to love; but if they choose to make it so, because I cannot and will not sacrifice the truth of the Gospel of Christ, I will submit, beseeching the good Lord to forgive them, and to lead them back to the doctrines and principles from which they have departed not purposely, perhaps, but none the less surely.

"But before I close, I want to say one thing more with reference to the division of the brotherhood, and that is that I am not accountable for it; and if it is wrong, as it certainly is, my hands are free from it. There is no difference in doctrine that could justify a severance of fellowship, and it is not wise to distellowship one another on any other grounds. The Old Order brethren, however think differently. They seem to think that Sunday-schools, high schools, protracted meetings and missionary societies are wrong, and that members must dress after their fashion, or they, and perhaps the Lord, wouldn't know them, and therefore they can not fellowship any who violate their "Resolutions," which they say, "are strictly according to the spirit of the Gospel." Then the German Baptist brethren—the annual meeting party of the general brotherhood—they have a peculiar notion that they must distellowship these good old brethren because they are behind the times and a little too slow; and the Brethren, (or Progressives as they choose to call us), are getting a little too fast, and we will neither allow them to lead or drive us; and because we don't swear allegiance to annual meeting and her decisions, and endorse and respect all her work, whether right or wrong, we must go over too. They are neither too slow nor too fast, but just right. They know that the "Resolutions," of the O. O. B. are not "according to the spirit of the Gospel," and hence those who live according to them must be pushed overboard; but they know that the decisions of annual meeting are according to the gospel for the annual meeting has said that her decisions must be made in that way; and because we cannot see it through their glasses, we must go over too. We cannot ride on their boat because we do not agree to eat everything that's on their bill of fare.

"The Brethren on the other hand, hold that these differences in opinion should not be bars to our fellowship. We had similar differences of sentiment among us for a long time, still we were all members of one body, and communed with each other. Why cannot we do so now? Simply because our brethren thought enough of their opinions to make creeds of them. Only this and nothing more. They do not distellowship us because we do not believe and receive the Gospel, but because we do not endorse their creeds. When they see their error and their folly, and learn to see as they used to preach, that the Gospel is a perfect law to direct us in worship and in the government of the church, we will flow together as naturally as waters do; but till then never. While we invite them to our fellowship and communion, their creeds will not allow us to commune with them, neither will they allow them to commune with us. May God have mercy on them, but may he annihilate their creeds, and lead them all again to embrace the Gospel of Christ as "our only and all-sufficient law in religion," is my prayer. But as I want to meet them all in heaven, even if they do have their earthly creeds, I am willing to meet them here. If I have done them any wrong I ask their forgiveness; and if I can do them any good, the Lord shall have the praise.

I should say that during the meeting at intervals, there was a kind of general discussion, the elders, and brother W. D. Mallow as parties of the first part, and T. E. Davis, J. C. Ewing, H. McCoy, E. Hopkins, A. Fisher, I. N. Hildebrand and your correspondent parties of the second part.

Elder Kauffman made a respectable concluding speech in which he endorsed much of what I had said, but thought I had made some points a little too strong. He said that some of the decisions of annual meeting didn't suit him, and he hoped that it would so modify its decisions that we could all work together again.

I wrote out for them the following declaration of purpose: "I hereby declare that it is my purpose to go on in the service of God according to the covenant made when I was received into the church by baptism, and I free-

ly declare myself to be a member and minister of the church of the Brethren. I take the Gospel as my only law in religion, and will not accept nor endorse the decisions of annual meeting or any other conference, as my rule in the worship of God and the government of the church."

My position was thus declared without any evasion or reservation; yet strange to say, they took no action against me. On the other hand they said they had no fault to find with my doings in the Fairview church, and advised us to go on as we had been doing. They wished us God speed and so we parted as brethren. Having now briefly reported the facts, I forbear comment.

"God moves in a mysterious way  
His wonders to perform."

You will pardon this lengthy report as I fear I have even now abridged too much to be satisfactory.

J. W. BEER.

Washington C. H. Nov., 27, 1883.

From Berrien Co., Mich.

I have had the privilege of attending one of the most harmonious and interesting protracted meetings that I have ever attended.

Brother J. C. Cripe did most of the preaching. Seven were baptized and three more applicants; two reclaimed and many more would have come, had our meeting continued but brother Cripe was called away to another field of labor, having promised to go when called. So you see brethren that this is another evidence that the "harvest is great but the laborers are few." Our Methodist friends gave us the use of their house free, and worked for our success in wishing souls to Christ. The church has been greatly encouraged. Many of your readers will remember brother David Miller of Portage, Indiana, who now is at rest. He with brother Cripe and James H. Miller held a protracted meeting about twelve years ago, near Berrien Springs, Mich., where the writer and thirty-five others were baptized in the St. Joseph River, a beautiful clear stream. Out of 35 Jacob Weaver, Samuel Shemely, Sarah Shemely, Lizzie Livengood and Cassie Ingelright, with others not named are with God in the spirit world over yonder.

A. J. INGLERIGHT.

Morrison's Cove, Pa.

As announced in the EVANGELIST, I was expected at the lovefeast of the Brethren at New Enterprise, Pa., appointed for Saturday evening Nov. 24th. Through the goodness of a kind Providence our expectations were realized. I had visited through the Cove a year ago and had formed the acquaintance of quite a number of kind friends, and it was with a fond anticipation of a renewal of the pleasant acquaintance that wended my way to this feast.

On arriving I found brother W. L. Spanogle in charge of a very interesting meeting which had been in progress since the previous Monday. On the evening of feast quite a goodly number of earnest zealous Christians had assembled with a full house of spectators. The only vacant seats were those intended for idle preachers (the house was built under the old dispensation) which would have afforded sitting room for 30 or 40 preachers with elbow room between. It looks like extravagance to my mind which amounts to sinful superfluity to put so much good lumber to such a useless purpose. A frescoed ceiling, or variegated colored window glass, while they might be dispensed with, certainly add beauty to a meeting-house and inspires the mind with thoughts of "The beautiful home of the soul," but all that a bench of 40 idle preachers is calculated to inspire in my mind with is that of waste material of animate and inanimate matter. What is neither useful nor ornamental might as well be dispensed with.

The exercises were characterized by a high order of spiritual enjoyment by the communicants and close attention by the spectators.

When I visited the Cove last fall my heart was made to bleed for the victims of annual meeting inquisition, that were scattered here and there without church privileges. I did all I could at that time to encourage them to labor to effect an organization, so that they might have an opportunity to observe the ordinances of the church, without submitting to reverencing the commandments of men, and these isolated, persecuted brethren and sisters have been the burden of prayers ever since. It was therefore extremely gratifying to me to see that my prayers had been answered and that there had not only been one but two organizations effected in the Cove, and that the cause of the untrammelled Gospel is well established and moving on with rapid strides. Constant and continued accessions are reported as the meeting is progressing and the end is not yet.

On Sunday brother Crofford, from Johnstown, preached to a large congregation, but Sunday evening's meeting was interrupted by

the regular appointment for Bible class by German Baptist brethren, who evidently considered that their class exercises would be more promotive of good than preaching by the Brethren. I would recommend to the Brethren that where they use the house alternately with another denomination, and that other denomination is holding a series of meetings, that they should withdraw their appointments and allow the meetings to proceed. Or at least if there must be no postponement of Bible class exercises at such times, and ministers and others from the other denomination come in, they should be received with a welcome, and invited to take part in the exercises. This would only be showing Christian courtesy on our part, and be in harmony with our high profession as Christians.

I am now (Nov., 27) at the house of brother S. B. Furry, expecting to preach in the neighborhood of Clover Creek this evening, and also expect to preach somewhere at the lower end of the Cove to-morrow evening and on Thanksgiving. From here I go to Philadelphia only stopping over; Sunday at my old home in Millin Co.

E. L. YODER.

From Middlefork, Ind.

Brother J. H. Swihart commenced meeting at the Sugar Grove meeting house, Howard County, Ind., on the night of the 13th inst., had meeting each night and on Saturday 17, met for the purpose of organizing on the Gospel platform. Thirteen went into the organization, including two brethren that had been expelled without gospel authority from the German Baptists. Meeting continued over Sunday, and on the evening of the 22, we had a communion which will be long remembered by many. By this time our little flock had increased to the number of 78, all from the German Baptists except one from the Oimentites. Closed meeting at this point on Saturday 24, with one baptism.

Saturday and Sunday nights had meetings about 6 miles north-east from the Sugar Grove in the Disciple church. House full to overflowing and brother Swihart held forth the Word with great power. This closed our meetings in Howard county.

We now have an organization of 24 members. Among the number are two young ministers. We chose brother Swihart as our elder for the present.

This evening the 26th brother Swihart commenced meeting in Flora, Carroll Co., Ind. He is a capable and efficient minister. May God bless his labors.

B. L. GORDON.

The Truth Must Prevail.

I wish to state a few facts of things which occurred at the Marion church, on the 10th of November. Brother Martin was to preach there and did so. Some one carried the Bibles and hymn books away and took the stove-pipes down. I suppose those that did it thought they were doing their Christian duty. Elder Workman was here preaching at the same time. On Tuesday night the 13th he preached at Durben Run church, and gave out a council meeting for the Bremen church on the 14th. He told the members that they were members yet with the exception of three: Eli Hoffard, Wm. Grimm and George O'Hare. About fifty of these members communed with the Brethren, and still he holds them as members. The same night he preached at Durben Run he stayed at old sister Beery's. The next day he stopped at brother Eli Hoffards and told them he got brother Jacob Berry and wife back again. The night before at Durben Run he said they were members yet. And now he says he got them back again. Will you please look at the elder's inconsistency? At old sister Beery's he told them he took ten papers, and the BRETHREN'S EVANGELIST was the dirtiest little sheet of the ten. The 15th of December he is coming back to tell us who the churches belong to. We wish he would come and stay with us a while for his influence is very great down here, and the Brethren would gain ground fast. Brother Martin is our minister and we think he will make a very good one. By his help and the prayers of the brotherhood we think we will progress finely. We believe the Bible alone can save us, that is if we do as it teaches us, and so let our light shine that others may see that we do what we profess. May God help us to do his will.

Logan, Ohio.

JOHN KISTLER.

From Dayton, Ohio.

Elder J. W. Beer preached two excellent gospel sermons in the Brethren church Nov. 25th. Brother James A. Ridenour will preach for us Sunday Dec. 9th, at 10 30 A. M. and 7 P. M. "Thy word was unto me the joy and rejoicing of mine heart." Jer. xv: 16 was read to-day in connection with the International Sabbath School lesson. May the Gospel be the joy and rejoicing of every reader of the EVANGELIST as well as the pow-

er of God unto salvation to every one that believeth.

Now that 1883 is drawing near its close, let us adopt some plan for reading God's Word in 1884. I suggest that we compare the two versions of the New Testament, reading five chapters in each per week will accomplish the desired object, and in 1885 will find us richer in knowledge, wisdom and power, better prepared for the Master's use.

We thank God for the gift of his Son, for the power of his word, and the worship in his house on the corner of Jackson and VanBuren streets, Dayton, O.

S. KIEHL.

Dec. 2, 1883.

From Huntington, Indiana.

As the enlarged copy of the paper with its prospectus for the next year is before us, it reminds us that another year's labor is almost ended, and with sincere regrets for the errors of the past, we should go forth in our various duties, looking to Him who is a present help in all times of need.

So far as the paper is concerned it will be just what its writers make it. I take a paper with a youth's department in it. Could there not be a space set apart especially for the children and conducted in such a way as to be entertaining, instructive and profitable to them? I feel that the children, the future of our country, should not be neglected. It is true we have juvenile papers, but I think this would not interfere with any other enterprise. If after due consideration the editors should think differently, I shall work for subscribers at any rate. Believing if we labor to the honor of God we will prosper.

R. K. BINKLEY.

DEAD TO THE WORLD.

It is thinking more highly of one's self than we ought to think, which prevents us from sinking into nothingness before God; and unless this be our experience we can not understand the true nature of humility. Much has been said on this subject; and it is generally lamented that so much pride or extravagance in dress is found in our modern churches. It is true there is no sin more hateful to God than pride; and it seems to be the last to expire in the soul of a saint. This monster pride has many faces and is not always visible in the fashionable exterior; yet we admit that a proud heart very frequently manifests it by indulging in this sinful practice. Plain exterior may cover a proud heart, yet fashionable exterior seldom, if ever, covers an humble heart. Outward adorning is strictly forbidden in 1 Peter 3: 3, 4: "Whose adorning, let it not be that outward adorning in putting on of apparel, but that inward adorning, even the ornament of a meek and quiet spirit, which is in the sight of God, of great price." Here we have humility of heart, and if we have crucified the flesh with its affection and lusts according to Galatians, 5: 24, there will not be that sinful indulgence of fashionable dress and foppery. Yet it seems scarcely worth while to be wasting time in shooting at extravagance in dress, unless we at the same time preached salvation from the love of this sinful practice. This point seems to be neglected by some while they complain of pride in the church. While the root is yet alive, the weed will come forth, though it may at times seem to be destroyed. Destroy the root and the tree will die. The Bible not only demands restriction from all evil propensities, but salvation from them; therefore let us lift up a Savior that can save from the love of all that God forbids. Unless we do so we are ourselves in a great measure at least, the cause of pride or carnality in the church. Holiness of heart must be the theme, and pride, with every other evil desire, will vanish and disappear. Oh, brother and sister in Christ, are you dead to the world? Do you think soberly of yourselves? Remember pride or self-conceit was the cause of the devil's downfall. It caused our first parents to fall, they not being satisfied with their present state, but desiring to be as wise as God. Pride will cause us to fall sooner or later, and will end in our loss of all forever, unless we are saved from it. But blessed be God, the blood of Jesus, Christ cleanses from all sin.—F. W. BOYER in Gospel Banner.

The Brethren Hymnody.—Ready Dec. 15.

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